

## FOSTERING FAITH IN ALLAH SWT THROUGH BIOLOGY TEACHING

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### Abstract

*The purpose of this paper is to highlight the fostering of faith in Allah SWT through Biology teaching. The first part of this paper discusses the urgency of fostering faith in Allah SWT. This section elaborates on the faith and the arguments underlying the urgency of fostering faith in Allah SWT. The second part of this paper discusses coaching approach faith in Allah. This section describes the types of approaches in the guidance faith in Allah. The third part of this paper discusses approach of the fostering of faith in Allah SWT in biology teaching. This section describes the techniques and procedures in the fostering of faith in biology teaching.*

**Keywords:** development of faith, biology teaching

### INTRODUCTION

Face of Islamic societies at 10 to 50 years in the future can be seen and is determined by how downright fostering youth of Islam today. Youth is pillar of all awakening nation in the world. Islamic history proves that young people are supporters of the early delivery of the message of Islam by the Prophet Muhammad SAW. In our country's history have also noted moments during the movement of the nation that has been carved by the sweat of young people of this nation. What is actually owned by the youth so contributed greatly to the revival of a civilization?.

The answer is faith. Faith will cause a profound feeling that Allah SWT gives many blessings from his mother's womb to mature. Faith would limit the human soul from indulging in greedy interminable and lamented. Faith will cause a feeling of safety, relieve upset and sadness, no fear of the death / death. Faith produces hope. Hope uplifting struggle to fulfill the obligation, lazy and reluctant to alienate and cause earnestness and perseverance. Faith will create love and affection for nature, love die, no resentment and envy. Faith defeat egoism. Faith maintain purity of heart (Qaradawi, 1983). Ya'qub (1988) states that faith will give birth to righteous deeds. Allah SWT berfiram in the Al kahfi (18): 13.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ

وَرَزَقْنَاهُمْ هُدًى ﴿١٣﴾

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*We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance*(QS. Al kahfi (18): 13).

The potential of this young faith which has been fully understood by those who have an interest domination of a nation in the long term, so that those who want the domination of frequently used methods of destruction of the young generation of the nation. Lacing or trials like this has been felt by generations of Muslims worldwide. Overture that smelled hedonic been presented to our young people that cause them to forget the hopes and expectations of the nation's people are hung to them. Narcotics and pornography reign in our society is an indication of very great about the destruction of our youth program.

Potentials of faith, sincerity, enthusiasm and charity that exists within the youth should be nurtured and grown through a process of true education, fostering of mental and moral, as well as the establishment of a strong young generation so that they can survive to win in the face all the challenges of the times. Educational institutions should be able to cultivate and foster these potentials.

Islam has provided guidance to us about the process of fostering children and young people the right to take into account all factors that may affect mental development and youth mentality. The coaching process should be carried out in several scopes, from fostering in a family scope (QS. Ath Thuur (52): 21; QS. An-Nisa (4): 9; QS. Luqman (31): 13, 17, 18, 19 ), fostering in the community and in formal educational institutions. In educational institutions, the child will be fostered in the long term (3-6 years). Educational institutions were built to nurture the young generation must understand the role and mandate that they perform, as stated also in the Law No.20 of 2003, namely: national education serves to develop the ability and character development and civilization of the nation's dignity in order to achieve life of the nation, is aimed at developing students' potentials in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable.

During this time, the national education goals related to creating a man of faith and fear of God Almighty impressed solely on the religious subjects. However, when we look at, generally each subject could support in creating a man of faith and fear of God the Almighty. On the subjects of Biology, for example, aspects of faith is evident. In the cell material, for example, regularity, compliance form with function, balance, control, maintenance and others that exist in cells and is associated with a verse the Qur'an, in essence we are talking about the attributes of Allah SWT, that Allah SWT is the creator, Allah SWT is the evolver, Allah SWT is the maintainer, Merciful and others. When learning Biology implemented with aspects of this faith, undoubtedly learners faith can be nurtured and grown so that in life will always remember Allah SWT, so they naturally have a noble character and or avoid behaviour of the acts forbidden by Allah SWT. Allah says in surah Al-Baqarah (2): 177.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ  
وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ  
وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ  
وَأَبْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ  
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ  
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous (*Al-Baqarah*(2): 177).

Thus, it is not an impossible, when in the learning of biology can be developed faith, especially faith in Allah SWT. Based on in-depth review of the literature and practice of teaching that has been done, then written this paper, which consists of three parts. The second part of this paper discusses coaching approach faith in Allah. This section describes the types of approaches in the guidance faith in Allah. The third part of this paper discusses approach of the fostering of faith in Allah SWT in biology teaching. This section describes the techniques and procedures in the fostering of faith in biology teaching.

## RESULT AND DISCUSSION

### 2.1. Faith and Evidence in Evidence Underlying the urgency Fostering Faith To Allah

#### 2.1.1 Faith

Faith comes from the faith by the suffix "to - an" which means belief, determination and courage (Depdiknas, 2008). Faith came from Arabic is *amana, yu'minu, imaan* which means security, peace, trust. According bahasa faith means justification heart, while according to the term is "*justified by heart, pledging with oral and practice with your body*" (Burhanuddin, 1993). While the book Fath al-Bari Syarah: Sahih Bukhari, Faith is the words and deeds, can increase and decrease.

*Expressions of faith are "words and deeds, can increase and decrease" consists of two sentences, the first faith is the words and deeds and the second is the faith can increase and decrease. What is meant by the words are pronounced the two shahada, is being referred to is the act embraces the heart (belief) and action (ibadah). Faith can increase and decrease the intention is faith will grow with obedience and decreases because of disobedience committed (Al Asqalani and Al Hafiz, 2002), as Allah says: "would increase in faith along with their [present] faith " (QS. Al-Fath (48): 4, " which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing" (QS. At-Tawbah (9): 124)," But it [merely] increased them in faith"(QS. Ali Imran (3): 173," And it increased them only in faith and acceptance"(QS. Al-Ahzab (33): 22).*

Sayid Sabiq (2010) gives the sense of faith in six cases, namely (1) makrifah to God: makrifah with the names of his glorious and attributes his high, makrifah with evidence form or there Him as well as his true greatness of the universe; (2) makrifah with the supernatural, such as angels, the evil forces that shaped the devil and all his army of devils class. It also makrifat the jinn and spirit; (3) makrifah the books of Allah as revealed to His Messenger, to be a mentor towards guidance and leadership to all beings towards a better direction; (5) makrifah the final day and the events that occurred at the time such as the resurrection from the grave, obtaining replies, reward or punishment, heaven or hell; (6) makrifah to destiny (qada and qadar), which upon the foundation that goes by the rules and all that is in the universe, both in the creation or how to set them.

Yusuf Qaradawi in his book Faith and Life stated that the definition of true faith is the belief that seep into the heart, with conviction, not mixed with suspicion and doubt and give effect to the way of life, behavior and daily actions (Qaradawi, 1983). In the book Syarah Rasumul Bayan Tarbiyah mentioned that a manifestation of faith is makrifah with God whose sign can be seen from the attitude we like to feelings of shame, love, attachment, desire, increased closeness to Allah, just hope to God (Jasiman, 2009) ,

*So we can conclude that faith is trust and justify it by word of mouth, the belief in the hearth without suspicion and doubt and proof by limb, as well as giving effect to the way of life, behavior and everyday actions. The understanding of faith in particular is as contained in the pillars of faith. Therefore, the essence of faith is a prerequisite for the receipt of charity and the realization of what has been promised by God that is mentioned in al-Quran, Surat al-Hujurat (49): 15, " he believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah . It is those who are the truthful".*

Discussion of faith in Allah SWT in learning biology will be able to foster (foster and grow) faith educators and learners, for each material studied in biology actually is a means to makrifah to Allah SWT, as stated by Qaradawi (1983) that science including Biology will lead to faith. Everything that exists in nature, including all living creatures of all its aspects to be studied Biology, looked as former grace and favor of Allah SWT. In other words, all aspects are studied in biology can foster (foster and grow) faith educators and learners, provided educators were able to advance to reflect aspects of faith in him in any study of the biology. Educators must makrifah to Allah SWT first, before teaching or explaining to learners.

Faith will cause a profound feeling that Allah SWT gives many favors from the kandingan mother to become an adult. Faith will give you a sense of happy and satisfied and receive sustenance given by God Almighty. Faith would limit the human soul from indulging in greedy interminable, and lamented. Faith will cause a feeling of safety, relieve upset and sadness, no fear of the death / death. Faith produces hope. Hope uplifting struggle to fulfill the obligation, lazy and reluctant to alienate and cause earnestness and perseverance. Faith will create love and affection for nature, no resentment and envy. Faith defeat egoism. Faith maintain purity of heart (Qaradawi, 1983). Ya'qub (1988) states that faith also gives the fire a major force in the resolve, courage, patience, fortitude and resignation. Faith will bring forth actions (deeds) which is an integral circuit.

### **2.1.2 Evidence-Evidence Underlying the urgency Fostering Faith To Allah**

Education is growing rapidly. Education and development of science and technology became more sophisticated. People flocked seeks to elevate and dignity itself with education in order to get a good social status and noble. Various fields of science and technology they learn and their demands to the educational institutions both in the country and abroad. The development of science and technology bring men to the advancement of thinking, acting and working with different motivations and objectives. But the first duty of man is to know Allah SWT, the messenger and the truth through science treatise that led to convictions, to know where the return someday and get to know the God of religion which He commanded to follow him.

As we discussed earlier about faith can be concluded that the faith is very urgent for human beings to live their lives, in order to achieve happiness in this world and in the hereafter. Therefore, faith must be inculcated from childhood. In order to achieve this it needs to be a guidance and direction continuously on matters pertaining to the faith is strong aqidah, worship regularly and have a good character through habituation and fostering. In educational institutions, fostering of faith can be carried out continuously through teaching Biology.

Coaching faith is a process associated with regular and purposeful planning with regard to faith, addressed to a person or group of people through fostering material with the aim to develop, nurture, cultivate faith. This faith formation through the integration in material Biology. Urgency fostering of faith born out of its position as a major cornerstone in the formation of human personality, both in mind and behavior and physical. Faith is the spiritual and nutritional elements in mengerakan feelings and directing his will. So when elements of faith that grows and embedded properly in human beings then his actions will be based on the values of the faith.

In order for something of interest was strong and meaningful it needs to be a base or foundation or arguments. Basic author intent is set directly on the need to provide guidance in the faith to the younger generation. As for the proposition that states the urgency of fostering faith is:

- a. Qur'an

God guide and showed the straight and safe to achieve ultimate happiness in this world and in the hereafter. The Qur'an is the book of God preserved the truth. So by simply following the instructions of the Koran ultimate human happiness can be obtained. Therefore, man's commitment in taking the values of faith as a way of man clung in the way of God and carry out His commands and avoid His prohibitions. With this form of righteous deeds. Which Allah in Surah Ali Imran (3): 104 and QS. An Nisaa '(4): 63.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful (*Ali Imran* (3): 104).

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٠٥﴾

Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word (*QS. An Nisaa'* (4): 63).

#### b. hadiths

Hadith is the second source of Islamic teachings. What has been mentioned in the Qur'an described or detailed further by-sunna sunna Prophet with him. One of the traditions that talk about the urgency of fostering faith is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ  
يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ عَلَيْهِ وَسَلَّمَ: كُلُّ مَوْلُودٍ  
يُهْدَاؤُهُ أَوْ يَنْصَرَانِهِ أَوْ يُمَجَّسَانِهِ ... (رواه البخاري)

*"It was narrated from Abu Hurairah. He Said: the Prophet Muhammad. said: Every child born in a state of pure, both his parents, makes him a Jew, Christian or Zoroastrian ... (HR, al-Bukhari). "*

Based on the Al Qur'an and the hadith above, it is clear that the need for faith formation. Fostering in the family environment is done by both parents. Fostering of faith also carried out in the community or in institutions.

While legally, the urgency of fostering faith contained in Law No. 20 in 2003 is related to the goals of national education itself, namely: "National education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible ".



## 2.2.Fostering of Faith in Allah SWT Approach

To provide guidance in the faith in the younger generation in relation to the development of guidance to the substructure of the nation's morale, the realization of a society that hold on morality could not help but of faith development efforts as a whole. Given the importance and the role of faith in the order of life of individuals or society it is necessary to put fostering of faith as the factor most important. Fostering of faith as the appreciation of the purpose of human life, trust is not merely a set of beliefs or administer in religious ceremonies only. But it is a constant effort to enhance the self in relation to Allah SWT vertically, horizontally towards fellow human beings and the environment to realize harmony, harmony and balance life by fithrah happened as a creature of individual, social and faith in Allah SWT.

What is meant by faith in youth fostering approach is the way used in an attempt to educate. Which is certainly the younger generation in this case is the learners. Said the approach here is broadly defined, because fostering is one of the efforts to educate, then the approach referred to herein includes teaching approaches.

In carrying out fostering of faith in the younger generation can be used several approaches, including:

### a. Experience approach

Experience approach is to give a religious experience for learners in order of value investment of faith (Siregar, 1998). Learning from experience is better than just talk and never do the same once. Learning is indicated by the fact that physical activity. How high the value of an experience, the awareness of the importance of that experience for the mental development of young generation. So, experience was as an approach. For Islamic religious education, experience approach is an approach that gives a religious experience to students in order cultivation of religious values.

With this approach the younger generation are given the opportunity to get a religious experience, either individually or in groups. For example, is when Ramadan arrived, all Muslims are required fasting. Ramadan usually at night after the Tarawih prayers. Muslims finished performing religious lectures were followed by approximately seven minutes delivered by scholars or teachers. The boys and girls usually do not miss to listen to the lecture. The student activity is to obtain a religious experience.

### b. Habituation approach

This approach intends to provide opportunities for learners to continue practicing their religion. Habituation is an educational tool (Purwanto, 2003). Due to habituation an activity that eventually will become the property of teenagers in the future. Habituation good will form a human figure that a good personality too. Instead of habituation bad will form a human figure that bad anyway.

Instilling good habits is not easy, and sometimes it takes a long time. But something has become a habit too difficult to change. In Islamic religious education is very important implanted habituation, due to habituation that students are expected to continue to practice their religion. Thus the approach of habituation is meant here

is to give an opportunity to the students to continue practicing their religion in everyday life.

c. Emotional approach

The definition of an emotional approach is an attempt to arouse the feelings and emotions of learners in believing, understand and live the teachings of religion (Thoha and Mu'ti in Mu'ti, 1998). Emotions are existing psychiatric symptoms in a person. Emotions related to a matter of feelings. A person who has feelings can definitely feel something, good feelings and feelings jasmaniyah Rohaniyah. Rohaniyah feeling in it there was a sense of intellectual, aesthetic feeling, ethical feelings, and feelings of self-esteem.

Emotion plays an important role in the formation of one's personality. That is why the emotional approach that is based on emotion or feeling used as one approach to education and teaching. Emotional approach is meant here is an attempt to arouse the feelings and emotions of learners in believing, understand, and appreciate the teachings of his religion. Thus is to be undertaken by educators are always developing the religious feelings of learners in order to become stronger belief in the greatness of Allah and the truth of religion. Ginanjar (2005) and Abdullah (2012) stated that by manipulating emotions to things that will either establish good personal character. Research shows that companies and industry-industry given motivational training that involves spiritual and emotional more competitive compared with those not given the training.

d. Rational approach

A rational approach means an effort to provide formula to the ratio (reason) in understanding and accepting the truth of the teachings of Islam (Thoha and Mu'ti in Mu'ti, 1998). A rational approach may be said to approach by stimulating the ability to think in a systematic, precise and linear to understand the problem rationally.

At school students are educated in various sciences. The development of thinking learners are guided towards the better, according to the age level of the students. The development of thinking teenagers ranging from the abstract to the concrete. Then proving a truth, proposition, principle, or law requires of things that are very simple to get to the complex. Proof of something related to religious issues should reflect the thinking of learners. Error proof would be fatal for the mental development of adolescents.

There are important for educators is how to provide role to reason (ratio) in understanding and accepting the truth of religious teachings, including trying to understand the wisdom and the function of religious teachings.

e. Functional approach

Functional approach is the effort presents the teachings of Islam with an emphasis on the usefulness to students in daily life according to their level of development. Learning science students in school is not just filler brain, but is expected to be useful for the lives of young people, both as individuals and as social beings. Learners can use it for everyday life in accordance with the level of development. Even more important is the science can shape a teenager's personality.



Learners can benefit from the knowledge gained in school. Learners utilize the use value of the science for the sake of his life. That way, the value of science is already functional on the self-learners.

f. Religious approach

Education lessons in schools not only provide one or two kinds of lessons, but consists of many subjects. All subjects were generally can be divided into general subjects and religious subjects. Especially for general studies, is very concerned with religious approaches. This meant that the cultural value of science is not secular, but fused with religious values. With the application of the principles of teaching, such as the principle of correlation and socialization, educators can insert religious messages to all general subjects (Thoha and Mu'ti in Mu'ti, 1998).

Subjects of biology, for example, is not separate from the issue of religion, but nothing to do. Quite a lot of the religious proposition that addresses biological problems. The question now is, whether educators want these subjects seek and explore the arguments referred to and interpreted in order to support the use of the religious approach in education and teaching. Surah Yaseen, verse 34 and verse 36, is living proof that lessons biology can not be separated from religious teachings.

### 2.3.Faith Coaching Approach To Allah in Learning Biology

Biology as science has its own peculiarities compared to science of the others. Biology is a science that studies living things and the life of the various aspects of the issue and the level of organization. Biological science products tangible collection of facts and concepts as a result of the process of scientific biology. Teaching Biology essentially a process to deliver students to the learning goals, and Biology itself is an instrument to achieve these goals. Biology as science can be identified through objects, natural objects, problems / symptoms shown by nature, as well as in the scientific process to discover the concepts of biology. Biologi is a teaching process and the creation of conditions conducive situation so that the interaction between the subject students with learning objects in the form of living beings and all aspects of life. Through the interaction between the subject of students with learning objects can cause the development of mental processes and sensory motor optimal self-learners.

The main points of discussion biology are contained in Al-Qur'an. If done confirmation and communication patterns biology subjects with verses of al-Qur'an and with faith the study met an integral relationship between biology aspects of faith, character, and piety, so that learning is not something Biology impossible to do coaching faith learners. Biology subject relationship with aspects of faith, morality and piety will be visible when carried out certain approaches in the process of learning and teaching Biology. Biology learning approach that how could well do learners fostering faith?. Something very challenging for teaching Biology.

Based on a description of how the approach in fostering learners are fairly easy to put into practice, it is possible to do well in teaching Biology. Based on in-depth review of the literature and practice of teaching that has been done the last few years, it is known that the learning approach which also can internalize the values of faith without ignoring the cognitive aspects of teaching Biology is a integration of rational approach /

intellectual, emotional and religious or spirituality. In other words, faith in the fostering approach to learning is done in a holistic or integrated in the materials and methods teaching Biology. Emotional and spiritual approach presented in learning biology. This approach has been proven to make the man of good character if implemented appropriately and continuously. Abdullah (2012) stated that by manipulating emotions to things that will either form a personal character. Research shows that companies and industries given motivational training that involves spiritual and emotional more competitive compared with those not given the training. Here are outlined some of the compact design of coaching practice of faith in learning biology, some of which already practiced writer.

In the cell material, for example. At the beginning of the learning students were asked to read verses of the Al Qur'an and the translation associated cell material together and istighfar 33 times independently. After that just started learning to share worksheet that contains questions that must be filled. Questions such as filling in the blanks on the image cells (animal and plant cells), differences in animal and plant cells based on the picture and the question of faith in Allah SWT. Questions about the faith in Allah SWT like: what can you know of the cell image of the attributes of Allah SWT; So balanced and orderly arrangement of the cell organelles, is not it? ; What appears in your heart when seeing or knowing the difference form organelles, their balance and regularity of the cell structure ?; The shape and arrangement of the cell organelles layout so neat and in accordance with its function, is not it?; The cell nucleus and organelles of the cell is a unity that can not be separated, meaning that the cells would not be able to functionate if there is one organelle that does not perform its function, is not it?; Sunatullah already created as the smallest unit cell of our body builder so regular, balanced, well-organized and to function as it should. If we analogy sunatullah cell with our daily lives, sunatullah which already do have? and yet you have ?. All answers are required accompanied by explanations. Upon completion students were asked to present to the class. Once completed, given reinforcement. At the end of the study conducted contemplation as evaluation of learning by observing animal and plant cell images displayed through infokus and associate them with verses of Quran were read at the beginning of learning. Contemplation is done by the students were asked to perform the technique of contemplation *mindfulness* by focusing on breathing and keep attention on your breathing for several minutes without interruption. If a person's attention wanders, then without judgment restores a person's attention to breathing again and again. At every breath, count from one to ten (1, 2, 3, 10; ... 1, 2, 3, ...). Then, new students are asked to observe and pay attention to the details of each cell, including colors, shapes, sizes, sequences and other organelles, and then write it down on paper. Then the students ponder / think about it and relate it to yourself, and then write a little note about reflections / thoughts about the picture. We want the students to think about knowing at different levels, not just the intellectual level, including spiritual and wisdom behind the creation of a very perfect it through their new experiences.

Another example is the material of Ecology. At the beginning of the learning students were asked to read verses of the Al Qura'an and the translation associated cell material together and istighfar 33 times independently. After that just started learning to share worksheet that contains questions that must be filled. Questions on a worksheet is to arrange the pictures based on the hierarchy of ecology (population, community and

ecosystem) and environmental damage pictures and images reforestation and questions about conservation and environmental pollution. Questions about the belief in Allah SWT like: In a population, community or ecosystem, there are biotic and abiotic components, is not it?; Abiotic biotic components need, is not it?; what are the attributes of God Almighty that you find in these pictures ?; Water, for example, sunatullah water is desperately needed abiotic components of living things, is not it?. What appears in your heart when he saw an animal drinking water?. What feelings arise in your heart when he saw the picture forest of plant widely, found many animals ?; What feelings arise in your heart when he saw pictures of forest burned down?; In your daily life, when I saw someone throw trash out of place, a feeling of what appears in your heart? What are you doing?. All answers are required accompanied by explanations. Upon completion students were asked to present to the class. Once completed, given reinforcement. At the end of the study conducted contemplation as evaluation of learning by observing the images that have not been damaged and ecosystems that have been damaged are displayed through infocus and associate them with verses of al Qur'an. Contemplation is done by the students were asked to perform the technique of contemplation *mindfulness*. Then, new students are asked to observe and pay attention to the details of each image includes components biotic, abiotic, biotic and a number of others, and then write it down on paper. Then the students ponder / think about it, and then write a little note about reflections / thoughts about the picture. We want the students to think about knowing at different levels, not just the intellectual level, including spiritual and wisdom behind that image through their new experiences

## CONCLUSION

1. Faith is believing and justified orally, belief in the heart without suspicion and doubt and proof by limb, as well as giving effect to the way of life, behavior and daily actions. Faith will cause a profound feeling that Allah SWT give favors that much, would limit the human soul from indulging in greedy interminable, and lamented, will give rise to a feeling of security, relieve upset and sadness, no fear of the death / death, will give rise to hope, will create love and affection for nature, do not put resentment and envy, defeating egoism, will maintain purity, giving the fire a major force in determination, courage, patience, fortitude and resignation. Thus faith will give birth to good actions (good deeds).
2. Proposition which forms the foundation of fostering of faith urgency is al-Qur ' an and hadith and legally on Law No. 20, 2003 .
3. The forms of fostering approach to faith is through the experience approach, habituation approach, an emotional approach, rational approach, functional approach and religious approach.
4. Fostering of faith approach through the teaching biology by using the approach of rational / intellectual, emotional and religion / spirituality is done holistically by way of integrating it in the material and methods / learning Biology.

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